

complete development of the foetus, a most marked analogy of the male and female sexual organs; between

- The testicles and ovaries,
- “ vasa deferentia and fallopian tubes,
- “ cremasters and round ligaments,
- “ glans penis and clitoris,
- “ scrotum and labia-majora,

even to the minutest distribution of follicles and glandular textures, as well as the membranous portion of the male urethra and the vagina. It is too late to continue these analogies any farther, and as he expects to elaborate the subject in another paper\* about to be printed, he merely mentions them to illustrate why he is disposed to regard menstruation to be of neuric origin, purely an epiphomenon attached to a certain period of a woman's life, to indicate that she is prepared to procreate, and at a time after infantile weakness has passed, and before senile decrepitude has commenced.

He should be very glad to hear Dr. Putnam Jacobis' views more elaborately expressed, with regard to her theory of deranged menstruation in the peasant women of France, as from what she states to-night, he could hardly accept her views as a physiological cause, although they may thoroughly explain pathological results.

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#### FROM PHILADELPHIA.

EDITOR JOURNAL:—Neurological matters have been quite active in Philadelphia for several months, especially in the various discussions concerning

*Noise as a Disturber of Health.* The relation between noise and disturbances of health, especially of the human system, has received some attention by various authors. It is probable, however, that, neither upon the annals of law or medicine this subject has received such attention as has been elicited by the case of Harrison et al., *vs.* St. Mark's Church, Phil. It will not be possible, in a correspondence, to review strictly every aspect of the case, but rather to look at it from

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\* Dr. Seguin's series of American Lectures.

a medical standpoint, grouping together the data furnished by the trial, in relation to the topic above announced. In order to obtain an intelligent idea of the opinions recorded, it will be necessary for the reader to have presented to him a condensed *resumé* of the main features of the case.

The complainants are several gentlemen, living in a section of Philadelphia, "covered by handsome and expensive residences," of peculiar value, by reason of the supposed freedom from nuisances. These gentlemen have expended large sums of money in buildings which are adapted to no other purpose than dwelling-houses.

The defendants are a Protestant Episcopal Church, who have a church edifice on the north side of Locust street, between Sixteenth and Seventeenth streets, and who have, within the year, placed four large bells in the tower, these bells being a part of a chime. The church is built of brown stone, and the beauty of the architecture and the careful attention paid to the grounds were considered to make the neighborhood more attractive. No bells of any kind were in and about the church until June, 1876. It is upon frequent and prolonged ringing of these bells that the difficulty depends. The hours and length of time of ringing are as follows:

Sunday, 7 A. M. Rung 15 minutes.

" 10½ " " 30 "

" 4 P. M. " 30 "

Also daily, at 9 A. M. 10 "

" " 5 or 6 P. M. 10 "

On festivals and Saint's days the services are more frequent than on ordinary week days. The average stroke is 80 per minute. Now, the complainants testified that, by reason of the frequent, prolonged, overpowering noise, produced by these, harsh, loud, high, sharp, clangling, discordant bells, amounts to an intolerable nuisance. They claim that it shakes the walls of the houses, disturbs sleep, especially that of children and infants, distracts the mind from any serious employment; it lessens or destroys social and domestic intercourse, and much of all that which goes to make up the peace and happiness of home life. It is also claimed that this is a nuisance, not only to the well, but that positive harm is done to the ill,

*especially to those whose nervous systems are delicately organized.* Moreover, it is averred that the nuisance is not confined to the time of the bell ringing, but the expectation of its beginning produces a nervousness and excitement, which to all is painful, and to some, intolerable.

The defendants deny each and every statement of the complainants, and what interests us most, they affirm that the sleep of no one is disturbed—not even children and infants, that the mind is not distracted, that social and home happiness are not destroyed, that the health of a single person has not been injured or impaired in the slightest degree. Moreover, the defendants claim that in many instances invalids have expressed positive gratification, and their recovery has been materially assisted by the chime, and that the alleged nervousness or excitement produced by the expectation that the bells will ring is not, in truth, a natural consequence of the use of the said bells, but is due wholly to a morbid, mental, or physical condition of the person or persons (if any) by whom such expectation is entertained. Here are two diametrically opposite views of the effect of this particular noise upon the human system of the inhabitants of the neighborhood. Moreover, each party has secured the affidavits of physicians to support their peculiar veins, and we find with proverbial certainty that the doctors disagree as to the effect of noise upon the health.

Some of these affidavits from both sides will now be presented. Dr. ADDINELL HEWSON deposed: "I have given considerable attention to the treatment of nervous diseases. I have had, and have now numerous patients in the immediate vicinity of St. Mark's church. I have frequently been visiting the latter during the time of the ringing of the St. Mark's bells. I have experienced no inconvenience from the noise so made in conversing with my patients, and on inquiry of those patients have been assured that it was no annoyance to them. In one instance, that of a lady patient residing within one hundred and fifty feet of the church tower, and who was an exceedingly nervous patient, I had the assurance that she had utterly ceased even to notice their being rung. I can cite also two other instances of patients, invalids, who took satisfaction and pleasure in listening to the ringing of these bells." \* \* \*

"I have had the averment of patients in the immediate neighborhood that the early morning ringing failed to disturb their repose and sleep after it had ceased to be a novelty. I have had nervous patients, who were very ill, residing in the immediate vicinity of churches in this city, whose bells were larger, louder, and harsher, rung at earlier hours and much more frequently than those of St. Mark's, who were not, in my opinion, in any way disturbed or injured by the ringing of those bells." I extract from the affidavit of Dr. S. Little such sentences as bear upon our subject: "I have never observed any injurious effect upon my patients from the ringing of these bells. People soon become accustomed to noise, even disagreeable ones, and fail to notice them. \* \* \* I, as a physician, cannot see any reason why these bells should be interfered with, except in specified cases of very serious illness." Also from Dr. VAN PEELT's affidavit: "I have had patients in the immediate vicinity of St. Mark's church. I have never observed any ill-effects upon them from the ringing of St. Mark's bells." He also mentions several particular cases of nervous patients living near other large bells, and who were not in the least disturbed by the ringing of the same.

On the other hand, Doctors Alfred Stille, S. Weir Mitchell, Elwood Wilson, William V. Keating, S. D. Gross, Francis G. Smith, II. Lenox Hodge, J. Cheston Morris, William Pepper, James H. Hutchinson, Albert H. Smith, Edward Hartshorne, John H. Packard, have signed their names to the following certificate: "In every community there is a large class of persons in the enjoyment of average health, whose constitutions demand a quiet dwelling-place as indispensable to their well-being and happiness, and to their usefulness to their families and to society. In addition, there are the sick, both acute and chronic, to whom quiet is essential for speedy and proper recovery, or for the prevention of the aggravation of their disorders. In the practice of our profession, we are constantly reminded of the truth of the foregoing, and recognize and deplore the injury often done our patients by the noise incidental to, and, probably, necessarily connected with, a large city.

We have become cognizant of the annoyance and discom-

fort, and some of us even of the likelihood of injury to health to members of the afore-mentioned classes, if the practice be continued, caused by the loud noise of the St. Mark's bells recently erected; and believing it to be our duty when an evil arises—especially when it is not in any sense a necessary evil—to use our influence to abate it, therefore we earnestly and advisedly call the attention of the rector, wardens and vestry of St. Mark's church, to the evil influence exerted by the *early*, the *frequent*, and the *prolonged* ringing of their bells, *believing it to be prejudicial to the health of some and to the comfort of many of the residents of the neighborhood*, some of whom have specially sought the locality on account of the quiet which it has heretofore enjoyed."

The special affidavits of some of the representative medical men of the city are worthy of careful perusal. Thus S. WEIR MITCHELL, M. D., well known at home and abroad as a leading neurologist, being duly sworn, says: "I am a doctor of medicine and have been so for twenty-four years. For several years past I have given particular attention to the treatment of nervous diseases, and am frequently called in consultation with others upon this branch of my profession. In the month of November last (1875), I heard many complaints among my patients and others of the noise caused by the bell-ringing at that church, which distressed them in various ways according to their various temperaments. Some were those who found it difficult to sleep on going to bed at night, and who naturally relied upon a morning sleep, more or less late, to make up for the loss of the night sleep. This morning sleep, of course, they lost by the early seven o'clock bell-ringing. It is more than probable that in a majority of such cases a sleep in the afternoon or evening might take the place of the lost morning sleep, but this was denied them by reason of another bell-ringing in the afternoon at five o'clock, and on Sundays at half-past four in the afternoon, and at seven in the evening. These taken together made the treatment of a certain class of diseases in that neighborhood almost an impossibility, and I was compelled to request one of the vestry of the church to discontinue the early morning bell-ringing. The request was

granted in a note from the rector." The doctor now proceeds to give a scientific explanation of the effect of noise in general upon the health of an individual. He says: "It was not only the actual noise of the bell-ringing (and the reason of the noise and clangor of these particular bells is easily accounted for upon familiar principles of the loss of sound), but it was the *expectation* of their beginning which had a notable effect upon a certain class, in producing a painful nervous irritability and excitement. It is no answer to this to say that this is imagination, and mere nervousness. Mere nervousness is, perhaps, the most difficult and subtle disease with which modern science has to grapple; and it is diseased imagination which fills our mad-houses. Every one knows that a person of average health going to bed with the intention of starting on a journey at an unusually early hour next morning, will often sleep very restlessly, and sometimes not sleep at all. It is the *expectation* which deranges the normal condition of the brain. Of course, there are persons whose temperament ignores the operation of such influences, and who can truly say that neither the actual noise of the bell-ringing nor the expectation of it at all disturbs them. But what is true as to this class of placid temperaments is not true as to another class, which fluctuates with the varying health of the individual of every community, and the difference in annoyance is immense as between the well man and the sick, moreover, there is also a difference in this connection, not only between those who are ill and those who are well, but a difference and a natural one, between men and women. The same rules of hygiene obviously do not apply equally to men who, from business or other causes, are away from their homes the greater part of the day, and to women whose vocations confine them more to their homes. Among the latter, it is very common, particularly in summer, to lie down and sleep during the hot hours of the afternoon.

To invalids, the afternoon or early evening sleep may be just as important as the night sleep, and in case of infants particularly so. It would be folly to prescribe a narcotic at half-past four, when a person was sure to be thrown broad awake at five, and so of the other hours; and it therefore may come just to

this—that the medical treatment of the neighborhood must be regulated by the hours of the defendant's bell-ringing. As to the bell-ringing at seven in the morning, it is scarcely necessary to say more than a word. There are those, but, perhaps, not a large class in this neighborhood, who habitually rise at daylight or soon after; there are others, whose habits of life are just as carefully measured, who rise much later, and neither class has a right to claim a peculiar merit over the other, though this is often done by the former. But when habits of life are once formed, it is difficult, and sometimes dangerous to change them after a certain age; and to insist that certain persons shall not be allowed to sleep after seven o'clock in the morning may be admirable in a boarding-school, but absurd among grown people living in an artificial state of society. To those of my own profession, used as we are to habitual violation of the laws of nature, and to go at once from a night-watch to our breakfasts and our daily duties, there are still times when we could snatch an hour or two of morning sleep which would better fit us for our business. One thing may possibly be said of this particular bell-ringing—that during the season when it causes greatest suffering, *viz.*, the summer, the class likely to be most annoyed by it is absent from the city; but the answer is, first, that many, especially women and children, are detained in town during this time by sickness or other causes; and secondly, that although this section of the town contains many who are rich, it also contains many who are poor, and who cannot fly from, but must endure the pain. When it comes to the question of early Sunday bell-ringing, all that I have said is intensified. There is a large class of God-fearing Christians, as well as others, who begin their day of rest by an hour or two of extra rest. To many men, this is not luxury, it is necessity. The pressure of modern social life necessarily produces, especially among professional men, a degree of brain-tire—of loss of power to use the brain, of which the results are terribly alike, beginning with insomnia, irritability, nervous excitement, cerebral derangement, and running the gamut of mischief down to paralysis and death. While it would be absurd to say that any one who was waked out of a deep sleep by a Sunday seven o'clock bell-ringing

would get a paralytic stroke and die, I do say that a man whose brain has been sorely worked during the week, and whose brain-tire was habitually lessened by one, two, three or more extra hours of sleep on a Sunday, is pushed well on his way to disease by having that natural medicine withdrawn. For, as a distinguished modern author has put it, 'The mere procuring a regularly recurring oblivion of distressing impressions is no slight boon, and makes the sufferer more capable to bear his waking burden.' Of course, there are intellectual prodigies, whose brain development, combined with great physical power, and an ordinarily utter absence of nervous excitability, enables them to do without those "let ups," so to speak, which to some are a partial and to others an absolute necessity. But such men are abnormal. Nor is it an answer when some say that this bell-ringing never disturbs them, and that in particular, after a period of severe mental or physical strain, they have slept through it all. The instances are notorious of soldiers who have slept while on the march, and even during battle. In our own time, nearly every one who served actively during the late war can recall similar instances. But these things do not disprove general propositions; they are simply striking exceptions. And that insomnia is not only one of the most dangerous, but also one of the most painful of diseases, is shown by the fact that those who are suffering from it would willingly exchange it for almost any other form of disease. The multiplication of needless noises in modern life is beginning to attract scientific attention in Europe as a cause of discomfort, (and therefore a superinducement to disease) in well people and a present injury to sick people. The last steamer brought over a number of the London *Lancet*, in which was an article on the subject, referring especially to unnecessary bell-ringing. And while it is true that no one can as yet, expect to escape in our great cities, for noises connected with manufactures and travel, but which the civilization of the future will certainly arrest, it is not too much to require that such noises should not be unnecessarily multiplied, but be limited to secular work, and to the apparatus or machinery by which cities have their wants supplied."

## THE VIEWS OF PROF. J. M. DA COSTA.

Being duly sworn the doctor says: For years actively engaged in the practice of my profession. Partly in consequence of living not far from St. Mark's, partly in consequence of knowing many who dwell in its more immediate neighborhood, some of whom I attend professionally; I have had the subject of the church bells prominently brought to my notice. I have heard the bell-ringing greatly complained of. It is by nearly every one regarded with disfavor, and by many considered an intolerable nuisance. The early morning bell roused persons from their sleep; the afternoon bell prevents those to whom it was important, from habit or from indisposition, to obtain some repose, from so doing. I make these statements as they have been made to me by a number of patients. The bad effect of unwelcome noise to the sick and well alike is a matter easily ascertained. It renders, for instance, an attack of migraine, an unendurable punishment; it aggravates delirium; it may make the difference in the sleeplessness of a fever, between recovery and death. In certain inflammatory or irritative disorders of the brain, the effect of noise is most painfully witnessed. Do we not constantly see houses with tan before the door to lessen the sound of passing vehicles? But what now will be the use of this, if the loud, discordant peals are almost at all hours to ring through the air? In certain chronic conditions of the brain, noise becomes an irritation that takes away strength and impairs vitality. I attended some years since, a lady with beginning softening of the brain, to whom noise was so terrible and exhausting, that she prayed devoutly that she might not live to see another 4th of July. What would be her daily sufferings if now alive, and within easy reach, as she would have been, of the bells of St. Mark's? Every stroke of the loud clangor would have rung discomfort or been a pang of distress. On those who are well, the effect of noise varies much, according to the temperament. Some it does not annoy, or they become accustomed to it; others it annoys extremely, and they never become accustomed to it. It makes them irritable or greatly increases irritability. If not good sleepers, and the noise deprives them of, or curtails their rest, the irritability works into

a positive injury. On little children, so dependent on sleep, and on sleep in the day time, for their health, the bad consequences of being awakened or prevented from sleeping by loud sounds are self-evident; and I have often thought that the little ones in the neighborhood of the loud bell-ringing were likely in the spring and summer days to be among the greatest sufferers. Then there are men in all large communities, well in body, but with minds constantly on the stretch, whose habits and mode of life may have made them particularly sensitive to noise, and whose occupations are sadly interfered with by such disturbances. This class embraces many of the most thoughtful professional men, the original thinkers and writers in science, the higher order of men of letters. These laborers are naturally the ones that make a community great; and many of them can do their best work only when unperturbed, when their nervous force is not dissipated by jarring interruptions of unwelcome sounds. How true this is, is seen by the telling petition drawn up, and I think presented to Parliament, by a large meeting of men renowned in science, literature and art, praying to be relieved of the organ-grinding and other nuisances of sound, and setting forth that these interruptions interfered with their vocations. Chas. Dickens was one of the committee, and spoke very feelingly of how much his work was thus retarded or spoiled. Persons of this kind naturally seek a quiet neighborhood, and to disturb them heedlessly is to inflict injury on a community. That with the recognition of the greater and greater strain on the nervous centres produced by the conditions of our present civilization, this question of noise, and especially as connected with church-bells, is beginning to attract much attention, is readily proved by referring to the medical literature of the day. Thus the "London Lancet," a world-renowned exponent of scientific medicine, in an article on noises, notices that the public at last are beginning to insist on the blessing of quiet, which has so long been denied them. The war, however, against noise, which has thus been successfully inaugurated, must not be allowed to flag.

Our working-hours as well as our brief seasons of repose are disturbed in many other ways besides the rattling of the traffic.

The organ grinder, the German band, the coster's yell, are instances of a tyranny over weak or strained nerve that ought to be suppressed. Church bells, which in the country undoubtedly have a charm, become in the crowded city a positive distress to many sick persons. Last year the Queen, at the opening of Parliament, considerately gave orders that the Abbey bells should not be rung, lest they might disturb the repose of a dear friend who was dying within the Abbey precincts. Are there not hundreds of sufferers in London who would be thankful to have a like consideration extended to them? \* \* \*

On Sunday the ringing is not so hurtful to the invalid, since nearly all the churches keep the same hours, so that there is at least peace during the hour of service. It would be a great gain to the sick of the metropolis if the church bells were permitted to ring only on the Sunday, and then but for a limited period.

Of course, where sound is melodious and pleasing—music rather than the monotonous vibration—the evil lessens greatly, and the interruptions spoken of may be to some agreeable. But this can not apply to the bell ringing in question. I live in a neighborhood where I have been obliged to hear it. I have, when sitting near an open window, been repeatedly annoyed by it, and do not see how the most vivid imagination could construe the penetrating, harsh bell-tolling into music."

Dr. WILLIAM THOMSON, being duly sworn, says:

"I am a doctor of medicine, and have been so for twenty-two years. I have given special attention to the diseases of the eye and ear, and am frequently called in consultation with others upon these branches of my profession, and have, of course, had occasion to study the scientific laws of sight and sound.

My attention has been particularly called to the noise made by the bell-ringing at St. Mark's church. Soon after the bells were placed there, I was on my way to a consultation on a Sunday morning near the hour of service, and stopped directly opposite the church, in front of Mr. Cadwalader's house, to notice the extraordinary noise which the bell-ringing produced, and thought, as I do now, that it was almost as intolerable a nuisance as could be produced by sound. The noise was not musical, and the difference between noise and music can be

illustrated by rattling a tool-box, and by drawing a violin bow across a tuning fork. The sound of these bells was noise. It was sharp, shrill, harsh, loud and dissonant. The sound of a proper chime of bells, properly cast, properly hung; (both as to elevation and mechanical adjustment) and properly rung, is music, which is defined to be "a combination of sounds in accord or harmony."

The reason why these bells produce noise and not music there, is referable to the simplest principles of the science of acoustics. The bells are placed in a tower at the height, I am informed, of sixty-five feet from the ground. Take this tower as a centre, we find a "well" formed round it, consisting immediately on the west and east of the houses of Mr. Carver and Dr. Hays, on the north by the rear of the Walnut street houses, and on the south by the Locust street houses. Now everybody knows that the action of sound, like that of light and radiant heat, is a wave motion, and "every experiment on the reflection of light," says a distinguished scientist, "has its analogue in the reflection of sound." A lighted candle distributes the rays of light in every direction—vertical, lateral, and in every degree of the circle—except, of course, directly below the flame, where is the candle itself. Observe a chandelier, opposite and between two mirrors, and you will see the lights reflected almost infinitely, because the rays of light have no way to escape, and are reflected from one mirror back to the other, and back again, and so ad infinitum. Although the waves of sound travel more slowly than those of light, yet otherwise their action is the same, because the angle of incidence is equal to the angle of reflection. From the tower of St. Mark's church, as a centre, the waves of sound produced by the bells rush out; a part goes up, a part goes laterally, and a part goes downward. A great part of the lateral, and all the downward waves, strike most nearly the parish school-house, the houses of Mr. Carver and Dr. Hays, and the opposite houses in Locust street. From these, they are reflected exactly at the angle of incidence back to the church, or, it may be, first to the ground below, and then, like a billiard ball, to the church, and so backwards and forwards, the waves following each other in rapid succession. At a greater distance, they strike the rear

of the Walnut street houses; they also strike obliquely the walls of the Locust street houses near Sixteenth and near Seventeenth streets respectively, and are reflected back to the houses on the north side of that street, both below and above. The noise can also be heard elsewhere than in the line of these direct waves. It is now clearly proved that a sound-wave bends itself around opaque obstacles, though as it diffuses itself in the air at the back of the obstacle it is enfeebled in power, the obstacle thus producing a partial shadow of the sound. The sound-waves of this noise would therefore be heard at a much greater distance than I have named, but with less intensity, since this diminishes inversely as the square of the distance.

These are the directions of these sound-waves when the windows are closed. When they are open, of course the waves enter the houses and are reflected back and forward in and among the several rooms, crossing each other and producing a multiplicity of echoes, the intensity of which alone would render them distressing to the ear; while positive pain is caused by the irregular, unrhythmical and discordant sounds caused by four bells placed and rung as these are.

Passing from the scientific to the medical view of the subject, it is familiar that the various nerves of the body have their origin in the brain, which is the seat of sensation. "It is the emotion excited by sugar in the nerves of taste," says the same author, "which, transmitted to the brain, produces the sensation of sweetness, while bitterness is the result of the motion produced by aloes. It is the motion excited in the olfactory nerves by the effluvium of a rose which announces itself in the brain as the odor of the rose. It is the motion imparted by the sunbeam to the optic nerve which, when it reaches the brain, awakes the consciousness of light, while a similar motion imparted to other nerves resolves itself into heat in the same wonderful organ. \* \* \* But the nerves of taste are not competent to transmit the tremors of light, nor is the optic nerve competent to transmit sonorous vibration. For this latter a special nerve is necessary, which passes from the brain into one of the cavities of the ear, and there spreads out in a multitude of filaments. It is the motion imparted

to this, the auditory nerve, which, in the brain, is translated into sound." When, then, the waves of sound reach and fill the cavity of the ear, they are driven against the tympanic membrane, which is stretched across the passage leading towards the brain. This, which closes the drum of the ear, is thrown into a state of vibration, its motion is transmitted to the ends of the auditory nerves, and thence along these to the brain, where the vibrations are translated into sound.

Hence it is easy to see why melodious or rhythmical waves of sound effect the brain with pleasure, and waves of mere noise, particularly dissonance, with pain. And I am not sure but that the brain is not more sensitively affected by sound than by sight. Although an unpleasant sight will cause an involuntary closing of the eyes, yet this is often but momentary, while every one knows the actual suffering caused to a skilled musician by even a false note, and frequently persons leave a concert-room unable to endure the discord of even musical sounds.

Of course there must be cases in which the brain, with its exquisite adaptability, accommodates itself to certain conditions which are exacted of it. But for this there is a penalty. The professional wine-taster or tea-taster loses all or nearly all sense of the pleasure of the taste. Old artillery-men are often deaf, and I have frequently seen men accustomed to the riveting of bolts in boilers, whose deafness I could ascribe to no other cause than their trade.

We all know that however pleasing to the eye light may be over darkness, yet we are not able, without pain, to regard the bright sun or the glare of a calcium light; and in like manner loud and dissonant sounds, by their forcible impact upon the drum-head, give intense annoyance to the mind. It must be also remembered that the ear, unlike the eye, is provided with no protection, like the eyelids, to exclude or moderate the force of these irritants, but that in sickness or in health, asleep or awake, the vibrations of sound have free access to our nervous centres, and are capable of exciting intense pleasure or indescribable and intolerable pain.

Prof. SAMUEL D. GROSS, being duly affirmed, says:

I am professor of surgery in the Jefferson Medical College

of Philadelphia. I have been engaged in the active practice of medicine and surgery since 1828. I have read with great care the affidavits of Drs. S. Weir Mitchell, J. M. Da Costa, and William Thomson, and fully endorse the views therein expressed concerning the injurious effects of the ringing of St. Mark's bells upon the residents in the vicinity of that church. Early last spring, as I was passing with some friends the church on Locust street, above Fifteenth street, when the bell was ringing for the evening service, the noise that greeted my ears was so horrible that every one involuntarily exclaimed, "Who would live in such a neighborhood?" The church seemed almost to shake with the disgusting sound. If such a noise grates harshly upon a healthy ear, it is easy to conceive how injurious its effects must be upon the ear of a nervous person, or upon a person laboring under disease, fatigue, grief, or anxiety of mind, and in need of sleep. The sound of the street organ, the harsh and discordant clatter of the parrot, the barking of a dog, and the song of the mocking-bird, are, if daily or nightly repeated in the same neighborhood, a source of real suffering even to many persons in health. I know of no more annoying sound than the loud and discordant shriek of the newsboy, when one is in need of his siesta or of finishing his morning's slumbers. I have been compelled more than once, on such occasions, to invoke the mayor's services in behalf of invalids as well as in my own defense. The sound of my neighbor's piano, however melodious in itself, may, if of constant recurrence, become a source not merely of annoyance, but of great suffering, interfering with sleep and that mental repose so necessary to comfort and happiness. Even the chirping of our sparrows at the early dawn of a summer's morning is to many persons a serious evil, especially when these birds are congregated in large numbers, as they are in some parts of our city. But I regard none of these as at all comparable to the nuisance caused by the ringing of church-bells, if long-continued and frequently repeated.

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*Philadelphia, June 6th, 1877.*